THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5645 SATURDAY, SEPTEMBER 23rd, 1950 Price Threepence

THE 38th PARALLEL

Two Rights

IT IS no doubt true that Russia supplied the tanks and the artillery to the North Korean armies; and no one supposes that Russian help stopped at that. Common sense suggests, without the help of official reports, that most of the North Korean troops must have received their training outside Korea. Only blind prejudice could fail to accept the report of the United Nations Commission on the spot, and above all the convictions of Mr. Trygve Lie who, if any man can be, is above the battle, that the invasion of Southern Korea was a brutal, planned act of aggression. Since war is the only instrument that nations, in their pitiable subservience to men of power and bloodshed, can use to protect the elements of common human justice, it was right for the United Nations to oppose with the utmost force the brutalities of war lords. All that is right, but there is another right too.

For the first time in history representatives of the peoples of the world will be meeting in conference whilst their fellow men are slaying one another in a ghastly manner. Already the newspapers are referring rather archly to the "redoubtable" Mr. Vishinsky; and the redoubtable elderly man, with as much blood on his hands as any human being could carry and still expect to walk as a man, will enter into the pyrotechnics of oratory, and others will listen admiringly and follow in his footsteps. There is another right—it declares that the conscience of mankind ought to revolt against the acceptance of a situation in which men orate whilst little ignorant men and women must die. The men who speak in the Assembly of the United Nations should be reminded that they are speaking over the graves of thousands, and the tragedy of hundreds of thousands. They are speaking, too, over a world under a grave threat.

Western Ideals and Asiatic Reality

Presumably the decision has already been taken whether the United Nations armed forces shall advance beyond the 38th parallel in Korea or not. Whatever the decision a problem of portentous meaning will be presented to the nations of the West. It has little enough to do with warfare. It has to do with the complex act of turning Western ideals into Asiatic reality. To tell a Korean peasant, for instance, that he is "free" and to present him with a "democracy" based upon the Western pattern, when the whole of his life is probably taken up with the bitter task of keeping himself and his family alive, is merely to jeer at his difficulties. The practise of freedom in a modern community has become almost a terrifying art (as the Western communities ought to know by this time). The practise of democracy in the Western manner calls for inherited qualities and beliefs that have to fight for their existence under "eternal vigilance". These beliefs, of course, are infinitely preferable to anything that a dictatorship can create. But the very quality of their nature demands a spiritual concentration and aptitude that cannot be picked up overnight. Suddenly to transplant Western ideals into an Asiatic environment and expect men who have never heard of them to practise them for their own and society's good is to ask the impossible.

The Religious Revolution

According to all accounts a revolution is taking place in Asia. It is a revolution of religion. That is, of the relationship of a man to what he believes life is about. Asiatics for the most part have accepted, up to the present, the age-long experience of the vast masses of mankind that life for the most part is a grim struggle against the forces of nature. The West revolted against that acceptance long ago, now the East is doing the same. A movement of the soul is passing through Asia which rejects the degradation of man under impersonal forces. A demand for freedom far more potent in its consequences than a demand for political freedom is beating through Asia—as it was bound to do sooner or later. The challenge to the West is found in the question—and it is still a question—whether the West has the moral power to put itself at the head of that demand.

Communistic or Christian Humanism

It is not simply a question of the disposal of the economic resources of the West. It is a question also of the kind of spiritual insight that can accompany such a disposal. This of course is not fashionable language. It has no concrete meaning when placed against the hard facts of the distribution of goods. But peoples do not save themselves by the receipt of goods; it is what they make of the receipt, and the manner in which they are given, which determines their salvation. Asia wants to work out its own salvation; it desires to have its own creative energies released; and the West, with its greater resources, has to decide whether it can help the East to be creative. This means certain fundamental decisions in the West. They are decisions of religion. Is life to be lived by the full man in a full manner here on earth, or is his ultimate destiny to be found in another world? Is this earth nothing but a vale of tears, a transitional place to another kind of life elsewhere, or is it a home in which the completed man can find his completed life? These are questions that have to be settled in the West before a full spiritual leadership can be offered to the new spiritual demands of Asia.

The choice in Asia under the new conditions is one between the humanism of Communism or the humanism of Christian civilisation. The choice will probably be determined by the impact Western humanism can make upon the East. In the West the decision will be influenced—it may well be decided—by the choice Christendom makes in its form of Christianity.

If it chooses the humanistic form, the belief that the Christian religion is the creation of the human spirit seeking and finding God through 2,000 years, then spiritual leadership may well belong to the West. If it chooses the form that settles matters of life and death, of morality and purpose, according as to whether (for instance) the Virgin Mary ascended bodily into heaven or not, then Asia may well belong to Communism. The battles of the spirit do not always take place on the battlefields of physical warfare.

General Marshall

The appointment of General Marshall as Secretary of Defence in America will allay creeping doubts that have been growing in the minds of many men about the intentions of America. The General's name is associated with one of the grandest acts of realistic humanism in modern times. The Marshall Plan of economic assistance to a distraught and hungry Europe was intended in the first place, it must be remembered, for the whole world. It could have been the foundation of economic salvation for all peoples. If Russia could only have forgotten at the time her neurotic suspicions of the West and joined in, what a saner place the world would now be. The Marshall Plan talked freedom and democracy in terms of economic salvation. The future only will know how much the Plan has saved in Europe, and consequently indirectly in America. The same technique, but not with the whole burden resting upon America, can eventually be applied to the East. This is the true global strategy for the United Nations. The 38th parallel in Korea has shocked the Western world into preparation for armed defence; the true defence is a new alignment of spirit to conquer the new challenges that the modern age is flinging out to mankind.

"THE INQUIRER"

For two weeks owing to the dispute in the printing trade, now happily we trust soon to be settled, THE INQUIRER was forced to print two emergency numbers. We thank our readers for their forbearance in our difficulties. A number of them have generously written to us congratulating us on our emergency numbers. We thank them for their kind thought.

NEXT WEEK: There will be a twelve page number including a Social Service Supplement.

IMPRESSIONS OF MY TOUR

By Margaret Barr

MANY times during my tour of the churches this year have I been asked to express an opinion about the Movement as a whole. Now that the tour and all its bewildering experiences has slipped into some sort of perspective, and from the safe distance of mid-Atlantic, I feel that the time has come to do so.

Ever since I joined the Movement as a student at Cambridge in the early twenties I have known that it had two fairly clearly defined streams, being at once a heretical Christian sect on the one hand and a Universalist movement on the other. The connecting link, of course, is fidelity to freedom—freedom *from* the bonds of dogma and freedom *for* a larger fellowship. Perhaps the chief difference between the right and left wings lies in difference on this very point, those on the right wing stressing our importance as a *Free Christian* Movement, Christian in everything save freedom from dogma; and those on the left being frankly Universalist even to the length of eschewing the name Christian completely because of its dogmatic historic associations.

One of the clearest and most forceful statements of how to fuse these elements that I have ever heard fell from the lips of R. V. Holt at the G.A. Meetings last April when he explained in the course of an inspiring address that he found no more difficulty in being at once a Christian and a Universalist than in being at once an Englishman and an internationalist. There is probably no one alive amongst us today better qualified than Mr. Holt to speak as the mouthpiece of the central body of Unitarians. Yet there are undoubtedly groups amongst us whom he does not fully represent because they are too far out on one or other of the wings. It is chiefly of one of these wings that I wish to write, the one to which I myself belong, but my experiences this year have convinced me that the other also exists and is as important to the Movement as a whole.

It is natural that the swing away from liberalism in Christian circles during recent years due to the advent of Barth, C. S. Lewis and others should have led us to stress more than previously our position *vis-à-vis* Christianity, but this must not be allowed to blind us to the Universalist part of our message. Stanley Mellor's declaration in 1928 that "to be free *for* certain things is infinitely more important than any extent of being free *from* certain things" remains as true and as important as ever. And my experience during the last few months has assured me that hundreds of the rank and file of our movement feel that one of the most important things for which we are free is the larger inter-religious fellowship of which I have spoken in all my addresses and sermons. This has always been fairly clearly recognised amongst us. Since the founding of the World Congress of Faiths Unitarians have been active members, as are some of our most trusted and honoured leaders to-day, Revs. J. C. Ballantyne and Stephens Spinks, both being members of the Executive Committee. The Sheffield Branch was founded by Leslie Belton and the Cambridge Branch meets at the Memorial Church, many of whose members (including the minister) are among its keenest and most active members.

* * * * *

These things imply a consciousness of responsibility for this wider witness on the part of many Unitarians. It is significant also that at least one of our number who, while living in England had evinced no particular interest in this aspect of our message, has begun to do so on moving overseas. One of the first things that the Rev. M. C. Ratter did after reaching Cape Town was to write to "Brother John" asking for some of the publications of the Order of the Great Companions for sale in his church, and saying that Brother John's special emphasis in religion was badly needed in S. Africa. Many of these publications have gone round the world, some in 2nd, 3rd and even 4th editions, and have found their way into homes and libraries in many lands, yet one looks in vain for any of them on sale in our own book shop in London. It would almost look as though we were half ashamed of these doings and regarded them as an exotic outgrowth of our movement instead of being proud to claim them as an intrinsic part of us and a legitimate development from our faith in freedom.

The longer I live in India the more certain do I become of the essential oneness of all true religion and of the importance of inter-religious fellowship and understanding. An editorial in a recent number of the *Forum*, the journal of the World Congress of Faiths, put the case for its members in a way which I feel applies, or should apply, equally to us: "The strength of the W.C.F. is, of course, based upon the faith of its members, some of whom find spiritual anchorage in the transcendent element common to all Faiths, others full satisfaction in one of the great religions". With us also some there are who find full satisfaction in the Christianity in which they are rooted and grounded, though believing that others may be equally satisfied by their own historic Faiths. Others again find spiritual anchorage in the transcendent element common to all Faiths.

* * * * *

Wherever I have gone this year I have made no secret of the fact that I belong to the second group, to the Universalist left wing of our movement, and perhaps the most interesting and exciting outcome of my tour has been the steadily deepening impression that it has given me that that group is far more numerous than I had previously realised. At every Service and Meeting private individuals, chairmen, proposers of votes of thanks, all combined to make me feel that my interpretation of "the distinctive Unitarian message" was the one that they would wish to find in their representative in India. This does not mean, of course, that it is or should attempt to be the only interpretation, and as I have already said, I believe that there is also a right wing whose importance is no less.

So often we think and speak of our movement in terms of those two streams which I mentioned. Perhaps a change of metaphor would be helpful. Should we not rather think of it as a central body with two wings, a left Universalist wing and a right wing of those whose anchorage is in Christian ritual and symbolism and Christo-centric worship. So often one gets the impression that the central body would like to disclaim these embarrassing appendages(both of them)instead of recognising them for what they are—essential parts of its own wholeness, instruments without which it may plod but never soar.

Certainly love of freedom is the informing spirit of the whole, but freedom for what?—to continue to plod a narrow, earth-bound furrow, or to spread two strong, courageous wings and soar?

THE HEALING VISION

By Eric Glasgow

NOT LONG ago in these columns a correspondent asked for a statement of the essential difference between Communism and Unitarianism, implying rather shockingly that the distinction was less absolute than is commonly thought. In face of an antagonism which threatens to embroil the world in a war more terrible than any before, there is no harm in pointing out that Communism began in Russia as a revolt against great oppression and social injustice, that it has done much to rescue the peasants there from conditions of utter degradation and hardship, and that Russia under the Czars was hardly more pleasant for liberal-minded people to contemplate than it is under Stalin.

Certainly it would be disastrous to assume that Communism represents simply the evil principle in the world, and that it must be got rid of by means of force. As far as my reading goes, the historical process does not operate on such clear-cut lines, but rather moves forward as a result of synthesis and compromise between diverse elements, each cherishing a particular insight into the nature of the society to be built. Religion has suffered much in the past through repudiating any really incisive social change, and it was precisely this blindness that gave the Russian Revolution, as it gave so many other social explosions, its almost fanatical anti-clerical bias. To be frank, I feel very strongly that the last thing we should do in the present state of international affairs is to lose faith in the astonishing power of the Holy Spirit to bring peace through mutual reconciliation. If it is complained that peace may be purchased at too great a price, it is not hard to respond that atomic warfare seems likely to cause a devastation which would make its outcome in any case ruinous, and that those who survived to look upon the wreck of human progress would have to recall Tacitus and murmur, "They have created a desert, and they call it peace".

A militant crusade against Communism as the creation of the Devil is exactly what we ought to avoid, not because there is no fundamental gap between the two camps, but because the message of religion is too intangible and subtle to be propagated at the point of the sword. It is better by far to believe that most men have not lost their souls, even within the Iron Curtain, and that they can still respond to the constructive appeal of common human ideals. It is no idle faith to affirm that religion, in its own special way, can and will override politics, equipped as the latter is with very visible resources. The "God of Battles" to which warrior ardour appeals is not found in the teaching of Jesus, or in the still living and uncircumscribed Christ.

What has been said is intended not as a vindication of Communism, but rather as a constructive solution to the urgent problem of limiting and effacing the ravages which it must cause in its current form. To deny fanatics and extremists all merit and goodness is surely the best way to strengthen their resolution, and to ensure that they will discard compunction and respect for views opposed to their own. While realising this, however, it is important not to conceal the grave divergency of outlook between East and West in Europe, or to pretend that the issue is superficial. Far beneath the little points on which some mutual sympathy can readily be reached there is one formidable difference in attitude towards truth, which no amount of argument can evade. Communism is based upon the belief, which old-fashioned science tended to inculcate, that the only reality is material; whereas the very linch-pin of any kind of religion, be it Unitarianism or dogmatic orthodoxy is that, despite appearances, there is a spiritual essence in the world which is ultimately more "real" than the illusion of what physical science defines as "matter". The central dispute of our time, therefore, is not between Communism and any particular doctrinal or ecclesiastical system, but between denial and acceptance of the reality of the unseen; and if religion is not to perish it is vital that there should be no misunderstanding where its heart lies.

* * * * *

Our Unitarian tradition, with no stereotyped creed to distract and encase, enables us to see more clearly than most religious communities the essence of the threat from Communism, and how it should be met. It also inclines us to be more impatient than ever with the relatively unimportant doctrinal allegiances which keep religious people apart not only in England, but especially as a result of differences in cultural background overseas. We can, therefore, welcome as very opportune the anthology on *The Way of Mysticism*, which Joseph James has made with admirable care, learning and perception, and which has just been published by Jonathan Cape at 10/6. It provides a striking demonstration of the light which religious genius has thrown, at widely-separated times and places, on what lies "behind the veil", and is a heartening reminder that a direct knowledge of God is the surest and firmest road to religious unity. Christian, Moslem, Buddhist, Confucian, speak with remarkable unanimity when they set down their experience of the eternal God above the theological variations, and so there is no discordant note to disturb the peace and strength which reading this collection can induce. It is drawn from a wider and more catholic field than *The Perennial Philosophy* which Aldous Huxley produced in 1946, for it lacks the bias of its predecessor towards the world-abnegation of so much Eastern thought, and so does more justice to the Western tradition, in all its manifold aspects. It is no reviewer's convention to say that Mr. James deserves our best thanks for this excellent treasury of spiritual power and insight, which many Unitarians will wish to have for permanent reference.

THE UNFETTERED MIND

By John Rowland

THERE have been many misconceptions about the general philosophy of Unitarianism. What one might call the theological background of the Unitarian has, in fact, been frequently misrepresented. For that reason (and for many others) the booklet by Mr. Stephen H. Fritchman called *Unitarianism Today* (American Unitarian Association; 50 cents) is a work that deserves a wide public, both in its country of origin and elsewhere. Mr. Fritchman, who is a Unitarian minister in Los Angeles, delivered 13 radio talks over the Hollywood Broadcasting Station, and these talks attracted such wide attention that they have been turned into one of the most readable descriptions of the Unitarian outlook that I have ever read.

"Unitarianism", says Mr. Fritchman, "is not a creed but a method of living. It is not a dogma, but a strategy of arriving at truth and the good life." And he defines the two main working principles of Unitarianism as being, first, the unfettered mind seeking truth, and second, the act of human service, performed where the need is most urgent. Some of us might argue that this tends to give a little more stress to the purely ethical aspect of Unitarianism; but Mr. Fritchman would, I think, be the first to agree that the Unitarian philosophy is one in which room can be found for believers of many shades of thought and with varying emphases of opinion.

And that leads me to a personal matter, which it seems necessary to deal with somewhere in these columns. Assiduous readers of THE INQUIRER may recall that in its issue of August 5 last there was published an article from my pen, entitled "Changing Beliefs", in which I outlined the way in which I had come round from the negative Agnosticism of the Rationalist to a more positive philosophy. In the September issue of *News and Notes*, a publication of the Ethical Union, a paragraph of "A Humanist's Notebook" is devoted to my article. I do not think that my position is unusual, nor do I think that a man in his early forties finding his beliefs of 20 years becoming too shallow for his more mature thought is necessarily a strange phenomenon. But I do think that the fact that the Ethical Union considered it necessary to criticise such a man is something which is worthy of attention, the more especially since the criticism reveals the fact that its author came nowhere near understanding what my previous article was trying to say.

Perhaps the easiest way of answering him would be to give him Mr. Fritchman's booklet, with which I was dealing at the beginning of this article. But to do that would not tell my readers anything. My critic discusses what he considers my difficulty by referring to "the desire to hold dogmatic religious tenets and at the same time critical faculties

that won't allow them to be held with any comfort", and adds: "To hold dogmas comfortably it is best, as in entering cold water, to plunge in abruptly and not to tease oneself endlessly with doubts".

My Humanist critic thus ignores one important sentence in my previous article which, to my mind, blows sky-high much that he had to say. This was my statement "that the emphasis which makes my theology is the emphasis on *reason*". It is true that I have come round to a belief that man needs a change of heart before his world can be righted; I have come to see that a change of heart cannot be produced by a sheer effort of will, but that it is necessary for man to call on help from some outside power before he can hope to change himself and thus his world.

The Ethical Union's apologist also refers to my point that the prevention of the Third World War (a cause surely near to all our hearts) may be advanced by some sort of religious belief. I did not say that this could be done by individual changes alone; but who can doubt that, did all men believe in a rational universe, under the direction of a God who knew men to be brothers, wars would be unthinkable?

As I suggested, I have devoted so much space to a critic of myself because I think I am in some ways typical of my age. *News and Notes*, with all due respect to its distinguished contributors, anonymous and otherwise, is not typical of the age. It tends to hark back to the Victorian age, when Herbert Spencer and T. H. Huxley were the leaders of "advanced" opinion. In our day it is to the progressive theologians that we must look with hope—to Dr. Matthews and Dr. Schweitzer, to Albert Einstein and Bishop Barnes, rather than to Dr. Julian Huxley and Professor J. B. S. Haldane, to Mr. Howell Smith and Mr. F. A. Ridley. (Some of my readers will not know the last two—but the Ethical Union will.) To quote Stephen Fritchman once again: "While we can get nowhere without such good men as Confucius mentioned, they must combine together, write laws, set up incorruptible courts, punish powerful but irresponsible leaders, and in many ways make distinctions between right and wrong in the midst of man's social existence". Such should be the aims of the Ethical Union; such, in fact, are many of its aims. Yet I have come to see that what can succeed in such aims is not a union of Ethical Societies, but a union of churches; and a union of churches involves a theological background not unlike that which I attempted to outline in the article that provided at any rate half the reason for what I have written here and now.

THE MINISTERS' INSTITUTE AT GREAT HUCKLOW

NINETEEN ministers, seventeen for the whole period, attended the Annual Institute at Great Hucklow from September 11 to 14. Greetings and good wishes were received from brethren who deeply regretted their inability to be present. Four wives of ministers came with their husbands and added a touch of homeliness to the fine spirit of fellowship which has always characterised these gatherings.

With a brave but humble desire to "see all nor be afraid" the Conference took as its general theme, "Liberal Religion in the World Today", and both the papers and the discussions which followed revealed an unabated enthusiasm, though at times a deep solicitude, for the future of religious freedom.

Dr. F. D. Meyer-Kligel opened the proceedings with an objective and well-documented analysis of "The Situation in Western Europe". Dealing specifically with the situation in Germany, "the problem child of Europe", he was of opinion that, apart from a slight influence derived from Priestley through Lessing, the so-called modern "Unitarian" movements seemed to have very little historical connection with Unitarianism as it had existed in this and other lands. It seemed that the word had been seized upon mainly because of its general suggestion of union, unity or unitary enterprise in the realm of religion, and had scarcely had any theological reference whatever. Although there was a group in Frankfort which had characteristics that were recognisably Unitarian, in the English meaning of the term, other groups explicitly limited their enthusiasms to Ethical Culture and even the most radical forms of Free Thought, and some of the younger members were strongly Nationalistic if not actually Nazi in their outlook. The brethren were a little surprised to learn that with all the disintegration that had taken place in German society, denominational affiliation was still under strict State oversight and that it required quite a legal process to change from one denomination to another. Roman Catholicism was a force to be reckoned with in the country, and, as in most other countries, exercised a political influence quite out of proportion to its numerical strength.

In dealing with "Present Tendencies in U.S.A.", F. Kenworthy gave a lucid and thought-provoking analysis of the valiant way Unitarians had risen to the challenge of the Neo-Calvinism. They met it with their "Together We Advance" manifesto and with other forms of Liberal Religious Affirmation. Their enthusiasm found expression not only in words but also in works, as was evidenced by their business-like policy of founding new churches, and all this, by the process of action and reaction, had resulted in a remarkable increase in numerical strength throughout the country. It was another sign of vitality that both Unitarians and Universalists had voted strongly in favour of further endeavours towards denominational federation. Naturally, the impact of Humanism was raised, but generally it was felt that with wise statesmanship in the A.U.A. the issue would become less acute as time marched on.

Kenneth Twinn had the difficult task of reporting on the state of Liberal Religion "Behind the Iron Curtain" and he sought to throw light on a situation which is "greatly dark". So far as he could ascertain, religious freedom was written into the constitutions of the satellite countries but he was no more sure than were his hearers that the principle would continue to be implemented along lines reasonably expected by religious people. Up to the present, however, no restriction had been placed on the sending of literature to our friends in the Czechoslovakian Church and the Unitarian Church in Prague. Apparently for generations their Slav sympathies had been strong and they regarded recent political changes in the nature of a liberation, but they were anxious to continue their friendship with co-religionists in other countries. The situation of the Czechoslovakian Church was peculiar in that it still retained relics of Roman Catholic symbolism and was organised on episcopal lines, with its theology somewhere midway between Neo-orthodoxy and Humanism.

G. E. H.

(*To be concluded.*)

WESTGATE CHAPEL, LEWES

250th Anniversary

IT SEEMS likely that among all our congregations there is no other than the one at Lewes worshipping within what were once the four walls of a house; and what walls they are—at the base three feet thick. There would be required, for their demolition, something more than the blowing of trumpets. Erected more than 350 years ago, close by the west gate entrance into Lewes, they appear to be as sound as ever they were. When this one time house of Sir Henry Goring was turned into a chapel, it had already been used for domestic purposes for more than a century. A conversion of the kind thus required must have been a very considerable piece of work; how quickly it was achieved cannot be said, but it is on record that the first service was held in the autumn of 1700. So, for 250 years, there has been the Westgate Chapel, though not for a long time was it so named or its interior seen as it appears today. There was a period during which it was called "the Bull meeting", an annexe to it being a part of the old "Bull Inn", an ancient hostelry of which the southern portion had been removed, in order to secure a sufficient site for the Goring house.

In 1913, a second conversion took place under the guidance of Mr. Ronald P. Jones—a notable and very serviceable achievement. Thereby the congregation gained one of our most delightful chapels and a fine hall too. Alongside the approach to the chapel, as annexe to part of the north wall, there remained the remnant of the one time "Bull Inn"—not chapel property and rapidly falling into decay. The well remembered Alderman John Every (a lifelong member of the congregation), with vision and foresight, bought what might well have been regarded as a wasting asset. It was, nevertheless, "one of the most notable relics of the ancient houses of Lewes", and restoration took place under the expert

guidance of Walter H. Godfrey, F.S.A. Though severed from the chapel by a partition rather than a wall, it is now the property of the Sussex Archæological Society, and the future care of it is well assured. It is known as "Bull House" (sometimes as "Tom Paine's House") but no one now thinks of "the Bull meeting".

The story of the congregation and of those who ministered to it was told by the late Rev. J. M. Connell, but the 250th anniversary now to be celebrated is not that of the congregation but of the chapel itself. When it was first opened for the worship of God, there was a congregation ready to make use of it—a larger congregation than that of today. Those who now assemble, Sunday by Sunday, believe that our faith is as sound and durable as are the walls, and even more so. What will yet happen within those walls, no man knoweth; they could doubtless stand for another 350 years and, to the forward look, that is a very long time. Our task is to conserve the chapel to the purpose for which it has been used for two and a half centuries, as being ready to believe that, in days yet to be, many will rejoice and be thankful that we were enabled to do it. Indeed, we think that all those who join us, in our forthcoming celebrations on October 7 and 8, will be glad also and feel that their day with us has not been ill spent.

H. W. S.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE STUDENT CHRISTIAN MOVEMENT

SIR,—As an undergraduate, a Liberal Christian and a member of the Student Christian Movement, I was interested in John Rowland's article, "Religion in Education" (THE INQUIRER, September 2) I should like to comment on several points.

First, the position of the Student Christian Movement. I know little of its position 20 years ago, but I feel that to-day it has a high prestige among the teaching staff of the Universities, and among the undergraduate body. It offers the student, whether of any denomination or none at all, more than any other comparable religious body.

The open membership admits all shades of belief, all faculties and all "ranks" of the University to serious discussions, with no bias towards any particular denomination. Knowing nothing of theology I can only say that its aim and basis seem to me the minimum required for clarity. The movement is accepted by all denominations except Roman Catholics and apparently Unitarians. I have been disappointed to find in Manchester at any rate, so few Unitarians showing an interest. Surely a movement in which the sincerity and intellectual honesty of the individual are placed high should appeal to all unorthodox Christians.

Regarding the teaching of religion I can only refer Mr. Rowland to the book *The Crisis in the University*, by Sir Walter Moberly, published by the S.C.M. Press. It is a fair and liberal consideration of the position by a churchman who knows the universities well.

Mr. Rowland then speaks of the conflict between home and university teaching. Outside the theological faculties of which I know little, the question is still important. The danger I think, is that students are not encouraged to examine their personal beliefs and assumptions. One's student days are of course ones of search and doubt, less often of settled convictions, as several speakers have pointed out, in the recent series on the Crisis in the University.

If the spirit of honest inquiry is encouraged, then the publication of an "authoritative" book need not be considered dangerous.—Yours,

June Begg.

Sandway, Chester.

LOISY AND THE RATIONAL MIND

SIR,—Many will appreciate your tribute to Dr. L. P. Jacks and rejoice at the unabated vigour of his mind, as shown in the Loisy translations.

I read with great interest your summary of Loisy's views. You write:

"It is the individual man, standing upon his feet, using with the utmost daring all the powers he possesses, who will eventually approach the truth of God."

The question which your words "all the powers he possesses" prompts is do we know at present what that "All" will include, with which your individual man will eventually approach the truth of God?

I am not sure we do, and I find strong confirmation for my doubt in Dr. Carrel's arresting book, with its significant title, *Man the Unknown* (Pelican). This eminent medical scientist after a life-time spent in research states that while we have a fairly thorough knowledge of man's body, the larger part of him, termed the Spirit, awaits a similar exhaustive investigation. The powers that lie therein, latent and undeveloped, may have unexpected range.

That is why I think your words prophetic. They point forward to the possibility of man developing by scientific spiritual methods a power of perception of the Spirit world, as convincing as the reality of the physical world. Manifestations of this spiritual world form no small part of the New Testament. Loisy deems them, not simply imperfect glimpses, but illusions. You agree, but you are not satisfied, and you wisely suggest the necessity of a further inquiry to understand the real inner meaning of the errors. How will your investigation proceed?

If simply by our present accepted powers will the result be any more conclusive? Loisy used a highly gifted brain. The result is a brilliant *tour de force* of the rational mind. It carries to a logical conclusion the pre-suppositions of Biblical criticism. If only the same equipment is used no further progress is likely. St. Paul stated the obstacle tersely: spiritual things are "Spiritually discerned".

But a beginning has been made with the scientific examination of this unexplored region of the personality of man. Psychic Research, although only in its infancy, gives fresh illumination of St. Paul's words. Thought-transference, second sight, clairvoyance are shown to be spiritual powers we must reckon with. Other powers may yet be found slumbering in the human consciousness. Who can say? Because of the vagaries of scientifically uneducated pioneers and the prejudices and ridicule of the "natural man" it will require courage to investigate. Courage will be even required to estimate impartially the testimony of those who by the mysterious endowment of genius have these powers in some measure already. Yet without this open minded approach and willingness to study the new spiritual science how can we know?

Hence my interest in the possible content of your challenging words "all his powers".—Yours,

F. Heming Vaughan.

Mansfield.

DR. BARNARDO'S HOMES

THE following letter has been received from Mr. P. T. Kirkpatrick, the General Superintendent of the Homes.

"From the inception of the Homes our Founder made it abundantly clear that this was an interdenominational Protestant evangelical society, a line which my Council has continued consistently to follow. We have stated in our Annual Report and in other publications that one of our guiding principles is to endeavour earnestly to bring our children to a knowledge of the Lord Jesus Christ as Saviour and Redeemer. This undertaking postulates that we are Trinitarians. The Children Act, 1948, requires that foster children shall be placed, wherever possible, with foster parents of the same religious denomination as themselves. My Council further undertakes to bring children up in the religious persuasion of their parents, where known, and I submit it is clear, therefore, that in view of our religious and public obligations it is not possible for us to place a child in our care with a Unitarian foster-parent. It is a matter of deep regret to us that these differences should exist and we can only pray for the time when churches may once more be united.

"In time past we have received support from people of almost every denomination, and indeed of no denomination, and we have always regarded this as an appreciation on general charitable grounds of our efforts to bring children up as good servants of their God, their King and their Country. We would be more than grieved if we felt that any member of the public had been misled by our appeals."

RHYL STREET MISSION

SIR,—As the senior member of the committee of the Mission Society, may I reply to Mr. Miller, though it is difficult to do so adequately within the limits of a letter. To reduce it to its briefest terms, the closing of Rhyl Street Mission is due to the lack of workers and the lack of money.

Since 1939, the Rev. Gordon Beverley has been working almost single-handed. The hope that, with the return of peace, old helpers would resume and new ones volunteer has never been realised. He has nobly maintained the work as far as he could, but, with removal to Aberdeen, there is no one left to assume responsibility, nor any prospect of a successor.

No one regrets the necessity of closing more than the members of the London Domestic Mission Society, which founded it and has maintained it for nearly seventy years. It must be pointed out, however, that the Society, though founded by Unitarians, has always been undenominational, and is proud to count among its workers and subscribers members of many denominations besides Unitarians. It has proclaimed a Christianity of the most liberal kind.

The social work will continue. Most of the clubs and societies had little to do with the real work of the Mission, and, before leaving, Mr. Beverley took much trouble to find them new homes. The W.V.S. will carry on the Darby and Joan Club in a neighbouring hall: the Cycling Club, so far from being part of our organisation, existed to plan cycle runs on Sundays. We gave them a home so that they might not have to meet on licensed premises.

The attendance at the closing service has given Mr. Miller too favourable an impression of the religious life of the place. Congregations can be mustered for special occasions such as this, especially for the farewell to a beloved minister, but the usual attendance was about 12 or 15, all of whom had been members of the Mission for many years, and most of them elderly; unfortunately, we could not persuade the younger folk to come, even when they were using the halls for other purposes.

Just a word about finance. It is the unhappily too familiar tale of increasing expenses with a falling income, and reports for many years past have warned members of the urgent need to curtail expenditure. In 1945, after most careful consideration, we were obliged to close Dingley Place; in the years since then, we have still had to realise over £3,000 of our rapidly diminishing capital. The

decision to close Rhyl Street has been hastened a little by the loss of Mr. Beverley's services, but it could not have been long postponed.

I hope this explanation will allay to some extent Mr. Miller's uneasiness that a cause has been wantonly abandoned. We leave Kentish Town with real regret, but with the feeling that, though we cannot carry on, the district is the better for the influence of the Mission and its devoted ministers and workers over more than half a century.—Yours,

Morley Chancellor.

Highgate, London.

GEORGE DAWSON

SIR,—R. D. Woodall in a recent letter to THE INQUIRER made reference to the statue of George Dawson now in the Birmingham Reference Library. He however, omitted to say that there is an excellent statue to Mr. Dawson in Chamberlain Place, which also contains statues to Dr. Priestley, Sir Josiah Mason, and J. S. Wright.—Yours,

H. G. W.

Birmingham.

SIR,—Mr. R. D. Woodall rightly says that in the eyes of his contemporaries George Dawson was a Unitarian. He also says that contemporaries of Bishop Barnes argue that he is a far greater Unitarian than any of our present-day leaders. When one comes to the question of who and who are not Unitarian leaders, it seems desirable not to attribute Unitarian leadership to any man (although his sympathy with some Unitarian viewpoints is obvious) who exercises his leadership outside the Unitarian fellowship, choosing like Barnes to further the interests of the Anglican Church or like Dawson those of "a new institution on broad and undenominational lines."—Yours,

J. Harry Smith.

Gee Cross.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 17s. 4d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7334. Editorial: EUS. 2912

NEWS REVIEW

Broadcast Service.—The Evening Service from All Souls', Belfast, will be broadcast from the Northern Ireland Home Service on Sunday, September 24, at 7.45 p.m. Preacher: Dr. A. L. Agnew.

Aberdeen.—An encheartening start was given to the ministry of the Rev. Gordon Beverley over the week-end of September 2-4, with all meetings marked by large attendances and enthusiasm. On the Saturday evening the Central Hall was well filled for the Welcome to himself, his wife and his daughter. The platform included the Lord and Lady Provost, Mr. and Mrs. Duncan Fraser, the Rev. M. U. Baird, of the Church of Scotland, the Rev. H. H. Cheetham, and representatives of the Scottish Unitarian Association and of churches at Edinburgh, Glasgow and Dundee. Mr. George C. Morrison spoke for the congregation from the chair and was supported by Mrs. Hobenkirke, the Rev. F. Mumford, interim minister, and Messrs. Angus, Inkson, Sutherland and McRobb. The proceedings ended with a concert by members of the choir and the Women's League, chiefly arranged by Miss Slora. On the Sunday morning the Induction Service was conducted by the Rev. F. Mumford, the Charge to the Minister was given by the Rev. A. Whitford, of Dundee, and that to the congregation by the Rev. H. H. Cheetham. The attendance of 190 consisted chiefly of members of the congregation. Excellent reports appeared widely in the Press. After the evening Service the thanks to the Church to Mr. Mumford for his outstanding care during the past five months were marked by the presentation to him of a gift token and a scroll of signatures, and by many expressions of affection and esteem. On the Monday evening a most helpful and delightful lecture by Mr. Cheetham on S.S. and Y.P.L. work drew an audience of 70. Other churches may like to know that the Aberdeen Public Library now contains 58 books on Unitarianism and Universalism, a list of these hangs in the church vestibule.

Gee Cross.—Rev. J. Harry Smith, late of Swinton, was welcomed to his new chapel at Gee Cross, on Saturday, September 2, 1950. Before a large gathering the senior warden first welcomed Mr. Smith on behalf of the chapel and was followed by representatives of all the departments of the Sunday School. After the President of the ECCU. and the President of the NCBUSSU. had both extended their welcomes, the Vicar of the local Parish Church extended his on behalf of the local ministers fraternal. Representatives from the Swinton congregation and ministers from two other of the Swinton places of worship, all spoke of their loss being Hyde Chapel's gain. Mr. Smith suitably replied and spoke of his great pleasure at coming to Gee Cross, but his feeling of great regret at leaving Swinton. The Women's Society welcomed Mrs. Smith and she was presented with a bouquet from the Primary Department. Special services of welcome were held on the Sunday following and were well attended.

CALENDAR

SUNDAY, September 24th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Prof. E. G. BOWEN.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45, Rev. ERIC PHILLIPS, 6, Rev. FRED SOKELL.
AINSWORTH, Un. Chapel, Knowsley Rd., 3 and 6.30, Rev. W. H. WAREING.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINGHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Supply.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. P. B. KIMBLE.
BILLINGSHURST, Free Church, South Street, 11.15, 1st and 3rd Sundays, Supply.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Rev. E. W. HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Dr. MEYER KLUEGEL.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. H. WHITAKER.
BLACKPOOL, North Shore, Dickson Rd., 10.45, Supply, 6.30, Mr. F. PILKINGTON.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITAKER.
BOLTON, Bank St., 10.30, and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. H. J. ROSSINGTON.
BRADFORD, Broadway Av., 3.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGEWATER, Christ Ch., Dampiet St., 11, Junior Church, 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. T. L. JONES.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton ,11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, Harvest Festival Services, 3, Rev. F. SOKELL, 6, Miss MARGARET BERRY.
BURY, Bank St., 11, Rev. SCOTT L. JOHNSTON, 6.30, Mr. L. C. TUDOR. Harvest Festival.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11 and 6, Rev. J. WILLIAM DYER, Harvest Festival Services.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PETER.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Mr. J. WOODHOUSE.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERHEAD.
COWLEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Supply.
COVENTRY, New Great Meeting House, Helpherd Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Miss LEATHERDALE.
CROWTHORNE, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. FRANCIS TUDEY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHILD.

DEAN ROW, 10.45, Rev. E. E. WHITLEY. STYAL, 6.30, Rev. E. E. WHITLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL. Harvest Festival Services.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HOPKIN.
DISCHLEY, Old Meeting House, 10.45, Mr. KEITH THOMSON.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 1st and 3rd Sundays, 6.30, Supply.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAMUEL HOPE.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Supply.
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Harvest Festival Services, Rev. JOHN EVANS.
DURHAM, Un. Ch., Claypath Rd., 11 and 6.30, Rev. ARTHUR WHITAKER.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. E. TOPPING.
EXETER, Old Meeting Chapel, 11 and 6.30, Rev. W. PENNEFATHER PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. R. PIPER.

GLASGOW, Unitarian Ch., Trinity St., 6, Rev. H. W. HUMPHREY.
GEE CROSS, Hyde Chapel 11 and 6.30, Rev. J. HARRY SMITH.

GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GOLDALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. ALBERT SMITH.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HORWICH, Unitarian Free Church, 6.30, Miss JOYCE HAZLEHURST.
HUDDERSFIELD, Fitzwilliam St., 11, Mr. BERNARD JACQ.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Rev. JOHN HINKINS.
HULL, Park St. Ch. (Un.), 11, School Service, 6.30, Mr. H. I. LOTEN.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Supply.
IPSWICH, Unitarian Ch., Friars St., 11 and 6.30, Rev. ARTHUR PEACOCK, Harvest Services.
KENDAL, Market Place, *Unitarian* Chapel, Rev. C. A. PIPER, 11 and 6.30.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. R. V. HOLT, Harvest Services.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP. Harvest Festival Services.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Mr. D. CLARKE.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD. Harvest Thanksgiving.
LIVERPOOL, Boode Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MURREN.
LIVERPOOL, Hamilton Rd., Everton, 6.30. Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHERVELL PRICE. Harvest Celebration.
LIVERPOOL, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Mr. WM. SPOONER.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 3.30, Rev. JOHN C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 11 and 6.30, Mr. D. FAUX.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30. Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHEN SPENDER. Harvest Festival.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Ilford, High Rd., 6.30, Mr. KEITH C. THEACHER, U.C.M.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. VICTOR FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. F. H. MILLER.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, ——.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. T. W. DURRILL.
LONDON, Newington Green, Un. Ch., 6.30, Mr. D. HOUSE.
LONDON Richmond Free Ch., Ormond Rd., 11, Rev. R. PHILIPSON. Harvest Festival.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28, Bell Street, Edgware Rd., 11, Rev. F. HANKINSON.
LONDON, Wandsworth Un. Ch., East Hill, 11 Rev. WALTER M. LONG
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. J. MARLES THOMAS.
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. E. G. LEE.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM St. Annes (ANNEXE), Unitarian Church, Clowsley Rd., 11 and 6.30, Rev. HERBERT CHANNING, Harvest Festival Services.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MANCHESTER, Unitarian Ch., Market Buildings, 6.30, Mr. C. S. DEACH.
MANCHESTER, Bickley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHARRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KINGSWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTERILL.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Moston Ch., Ewden, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Pine Chapel, Rochdale, 6.30, Supply.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HOLT.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. J. KERR MURRAY. Harvest Thanksgiving.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Mr. ROBINSON.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster.)
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.

NANTWICH, Old Chapel, 6, Mr. DUTTON.
NEW BRIGHTON (see Wallasey).
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, ——.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church. Harvest Festival. 2.45 and 6, Rev. ERIC PHILLIPS.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY. Harvest Festival.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. G. BOLAM.
OLDBURY, Unitarian Church, Birmingham St., Children's Service. 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL, Harvest Festival Services.
OXFORD, Manchester College Chapel. Closed. Reopening October 8th.

PARK LANE CHAPEL, near Wigan, 11, 3 and 6.30, Rev. G. L. CLARKE.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30, Rev. W. HILL WARRING, 6, Rev. BEN GILL. Harvest Festival Services.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev ERNEST PENN.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Rev. ALAN R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., Mr. LESLIE K. BELL.
PUDSEY, Un. Ch., 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 2.45 and 6, Mr. MAURICE BORDER. Harvest Services.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, Rev. J. C. PLOWER. 2nd and 4th Sundays, 6.30.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. D. P. MAW.

SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES. Harvest Festival.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD, (Attercliffe), 6.30, Mrs. G. S. WHITBY.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Supply.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. J. W. LEE.
SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6, Supply.
SOUTHEND-ON-SEA, Dunsley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTLER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROLLESTON LEE.
STOWMARKET, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Pentrepoeth, Free Christian Meeting House, 11, Rev. BASIL VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. BASIL VINEY.
SWINDON, Swindon Hall Rd., 10.45, Rev. A. J. HOLT, 6.30, Mr. F. G. MASON.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. J. UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROLLESTON BARTER.
TEDDINGTON, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERSEY.
TONBRIDGE, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SMART.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. E. W. HILL, 6.30, Rev. GRACE MIDGLEY.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DARTER.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in Month. Rev. WILFRED WARMINGTON.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. H. LEVESON.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WESTON, Flaxmoor Chapel, 6, Mr. T. R. KETTLE.
WESTONSUPER-MARE, All Souls' Church, 6.30, Rev. LESLIE KNOX.
WHITNEY, Sun, Mill Lane, 2.30, Rev. CYRIL SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOOD.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary the N.U.F., 14 Gordon Sq., W.C.1

Books useful to Sunday School Teachers

LESSONS FOR THE LITTLE ONES
A Primary Course compiled by
EVELYNE D. SCOTT, M.A. and
DOROTHY TARRANT, M.A.

Vol. 1 contains a lesson with Leader's opening talk and a story for each Sunday in the year.

Vol. 2 contains supplementary stories, so that the books may be used to cover a three year course.

3s. each volume, postage 4d. extra.

SUNRISE IN THE WEST
and other talks to boys and girls by
J. HARRY SMITH
2s., by post 2s. 3d.

GOLDEN PAVEMENTS
and other talks to boys and girls by
BERTRAM LISTER, M.A.
2s. 6d., by post 2s. 9d.

THE LINDSEY PRESS, 14 GORDON SQ., LONDON, W.C.1

MARRIAGE

SMITH-WATERS.—August 26, 1950, at Great Plumstead Church, Norwich. J. Timothy Arthur Smith, son of Mr. and Mrs. L. Arthur Smith, of Edgbaston, Birmingham to Elizabeth H. Waters, daughter of Mr. and Mrs. T. R. Waters, of The Grove, Great Plumstead, Norwich.

DEATH

COE.—On September 12, 1950, at 6 Grosvenor Road, Bournemouth. Gertrude Coe, youngest and last surviving daughter of the late Rev. Charles C. Coe, of Bournemouth. Cremation private.

MISCELLANEOUS

BOOKS Purchased, English and German. Standard Classics, Sets of Great Writers, Art Books, Pre-war Novels by readable authors. Offers made. M. Waterhouse, 2 Station Arcade, Swan Cottage, N.W.6. Primrose 2585.

WANTED to buy, up to six copies, Novello's *New Hymnal Tune Book* in reasonable condition. Offers to Organist, Kingswood Chapel, Hollywood, Nr. Birmingham.

WANTED. *The Bible—What it is and is not*, Joseph Wood. Good condition, price to Mrs. W. S. Jones, Bryn-Lyr, Llandre, Cards.

HOLIDAY ACCOMMODATION

25% reduction from winter tariff on limited number twin or double bedded rooms occupied four weeks or longer at well appointed private hotel, South coast. Mild protective climate; October onwards. Net prices: £3 7s. 6d.; £3 15s. 0d.; £4 11s. 0d. per person, inclusive of gratuities, early tea, four meals daily, coffee, etc. Best, sunniest position. Every room has h. & c.; central heating; spring interior mattresses. Comfortable lounges; good service and catering. Vegetarians if desired; congenial. Recommended by F.O.R. members. (Addresses supplied as references if desired.) Immediate bookings advised. Genuine offer. Box No. 12.

OVE, 51 Tisbury Road. Refined Board Residence. Central, near churches, 'bus, shops. Excellent food. Long or short periods. Vacancies from September 25. Moderate terms.

CHANGE OF ADDRESS

Miss M. Griffiths and Mrs. J. Williams, of Southend Church, to: 16 Connaught Gardens, Thorpe Drive, Shoeburyness, Essex.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.

MELBOURNE, Unitarian Church, Collins Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.

PERTH, Unitarian Free Christian Fellowship, Society's Hall, 421 Wellington St., 11, Hon. Minister, R. H. PITTENDRIGH. Phone: W.2815.

SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Manse Telephone LX5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANDREW CARMICHAEL.

TORONTO, First Unitarian Church, Jarvis St., 11, Rev. WILLIAM P. JOHNSON.

LONDON DISTRICT & SOUTH-EASTERN PROVINCIAL ASSEMBLY

SATURDAY, 7th OCTOBER

AUTUMNAL MEETING

This meeting of the L.D.P.A. will be associated with the

WESTGATE CHAPEL, LEWES
250th ANNIVERSARY

2.30 p.m. L.D.P.A. Business Meeting.
3.30 p.m. Service conducted by Rev. H. H. CHEETHAM.
4.30 p.m. Tea.
6.00 p.m. United Meeting.

Chairman: DR. DOROTHY TARRANT, M.A.
Speakers: H. B. MOORE, Esq. (*President, General Assembly*)
Rev. DR. STEPHENS SPINKS, M.A.
Rev. JOHN KIELTY.

The proceedings will close not later than 7.30 p.m. Return train from Lewes to Victoria 7.57 p.m.

SUNDAY, 8th OCTOBER—11 *a.m.*

Preacher: Rev. DR. STEPHENS SPINKS

There may be many old friends of Westgate Chapel who, not able to be present, will gladly make a contribution to the upkeep of the Chapel. Repairs and redecorations have been a very considerable charge during the last few years and still are.

SURGICAL CHIROPODY

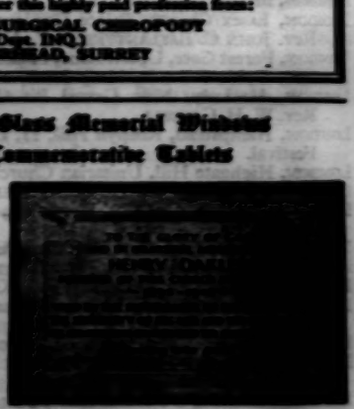
Most of the training necessary to qualify for a Diploma in Chiropody can now be taken at home by specialised correspondence lessons. Fullest particulars of how to enter this highly paid profession from:

SCHOOL OF SURGICAL CHIROPODY
(Dept. INQ.)
LEATHERHEAD, SURREY

Stained Glass Memorial Windows and Commemorative Tablets

BOOKLET

Showing many beautiful designs of Stained Glass Church Windows and Memorial Tablets gladly sent on request (unless 6d. stamps) together with estimates and Artist's designs. Send reading and personal inscription and Memo.



G. Maile & Son Ltd. Founded in the year 1780
Showrooms: 367 EUSTON ROAD, LONDON, N.W.1

ADVERTISEMENT RATES
24 words 2/- (min.); 2d. each additional word; 15 extra for Box No.
All Classified Advertisements, which should be prepaid, should be addressed to:
W. Heaver Hayes Press Organisation Limited,
Kingsgate House,
115 Holborn, London, W.C.1
Telephone: CHAncery 8231.
Display Rates on Application

AUSTRALIA

VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOWARTH.

VICTORIA, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.

WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Host St., 11, Sunday School, 7 o'clock Service, Rev. MAURICE C. BARTER.

Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1—Manchester (Wholesale) John Heywood, Deansgate. Saturday, Sep. 23rd, 1950.